

THE BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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RUE

BY DIVINE RIGHT

Is Not Yet Abolished Altogether and We Must Yet Fight to Retain a Free Press

AMERICAN LIBERTY

RAPIDLY VANISHING

(By Theodore Schroeder.)

For over a century it has been believed that we had abolished rule by divine right, and the accompanying infallibility of officialdom, and that we have maintained inviolate the liberty of conscience, of speech and of press. However, this belief of ours is fast becoming a matter of illusion. Though a love for such liberty is still verbally avowed, yet in every conflict raising an issue over it is denied in practice. There is not a State in the Union today in which the liberty of the press is not bridged upon several legitimate subjects of debate. Here will be the usual mistake, always so fatal to all liberties, and the multitude is too superficial and too much enmeshed with a law order of selfish pursuits to discover that public opinion which demands that every doubtful construction shall be resolved against the state and in favor of individual liberty.

In the absence of such construction, constitutions soon become mere parchment, and rather than the safeguards of liberty. Thus it has come that under the guise of "judicial construction," all constitutions have been judicially amended, until those who, by a dependence upon the Constitution, endeavor to defend themselves in the exercise of a proper liberty, persons finding satisfaction or profit in repudiating constitutional guarantees, and combining therewith sufficient political power to ignore the law of liberty, and to develop in themselves a contempt for the fundamental equalities which most founders of republics sought to maintain. This contempt is soon shared by those who find themselves the helpless victims of misplaced confidence in constitutions, and through them is transferred to the general public, until that which we should consider the sacred guarantee of our liberties becomes a joke, and those who rely upon it are looked upon as near to imbecility.

Some years ago a United States Senator (Mr. Cullum) was reported as saying that "in the United States there is no constitution but public opinion." We should also remember the unscrupulous humor which made Congressman Timothy Campbell famous. He was urging President Cleveland to sign a bill which had passed Congress and the latter objected because he believed the bill to be violative of the Constitution. Our ingenious statesman broke in with the earnest plea: "What's the Constitution as between friends?" General Trumbull once said: "The Constitution has hardly any existence in this country except as rhetoric." In Idaho, at the time of the famous kidnapping of Moyer and others in Colorado, the attorney of these men tried to show the court the unconstitutionality of the procedure, when the baffled rage of the judge prompted him to

exclaim: "I am tired of these appeals to the Constitution. The Federal Constitution is a defective, out-of-date instrument, anyhow, and it is useless to fetch that document into court. But Constitution or no Constitution, we have got the men we want after; they are here; they are going to stay here until we have had our final say, and I would like to know what is going to be done about it?" No wonder that the wise Herbert Spencer wrote: "Paper constitutions raise smiles on the faces of those who have observed their results."

All this is true because the great mass are indifferent to the constitutionally-guaranteed liberties of others, and so allowed moral self-interest and bigotry to allow one limitation after another, until all freedom will be destroyed by judicial amendments to our character of liberty.

That the State is a separate entity is a mere fiction of the law, which is useless within the very narrow limit of the necessities which called it into existence. This is judiciously recognized by our courts and by thoughtful laymen. By getting behind the fiction to view the naked fact, we discover that the State has no existence except as a few fallible office holders theoretically representing the public sentiment, expressing its power, sometimes doing good and often thriving on the ignorance and indifference of the masses. When we abolished the infallibility of rulers by divine right, we at the same time abolished the political duty of believing either in God or what was therefore supposed to be His political creation, the State.

Henceforth government was to be viewed only as a human expedient, to accomplish purely human ends, and subject to be transformed or abolished at the will and discretion of those by whose will and discretion it was created and is maintained. The exclusively secular ends of government were to protect each equally in life, liberty, and the pursuit of happiness. So the fathers of our country in their Declaration of Independence wrote that: "Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it. Similar Declarations were made by the separate colonies. Thus the Pennsylvania Declaration of Rights contains these words: "The community hath an indubitable, inalienable, and indefeasible right to reform, alter or abolish government, in such manner as shall be by that community judged most conducive to the public weal." In harmony with these declarations we made laws, such that political offenders, though they had been in open revolt to a tyrannous foreign government, or had slain the millions of the tyrant, they might here find a safe retreat from extradition.

All this has passed away. Formerly it was our truthful boast that we were the freest people on earth. Today it is our silent shame that among all the tyrannical governments on the face of the earth ours is probably the only one which makes the right of admission depend upon the abstract political opinions of the applicant. Our people denounce the unscrupulous tyranny of a bloody Czar, and the pass laws here to protect him in the exercise of his brutalities in Russia. Instead of being "the land of the free and the home of the brave" we exclude from our shores those who are brave and seek freedom here, and punish men for expressing unpopular opinions if they already live here. In vain do the afflicted ones appeal to a "liberty loving" populace for help in maintaining their liberty.

Under our immigration laws no anarchists, that is "no person who disbelieves in or who is opposed to all organized governments" is allowed to enter the United States, even though such person be a non-resistant to the law. In other words, the person who believes with the signers of the Declaration of Independence that those who create and maintain governments have a right to abolish them, and who also desire to persuade the majority in the following manner to exercise this privilege, are denied the admission to our national domain.

Of course that and kindred legislation was the outgrowth of the most crass ignorance and hysteria over the word "anarchist." I say most crass ignorance deliberately, because to me it is unthinkable that any sane man with an intelligent conception of what is believed by such non-resistant anarchists, would have enacted such laws. It is not generally known that the man who had been his benefactor. He had the audacity to say to him: "You have not served America more than disinterestedness or greater real nor more fidelity than myself, and I know, with better effect." He spoke of General Washington as Mr. Washington. He claimed to have sailed with Colonel John Laurens from Boston Feb. 1, 1781, for France, in the ship Alliance, and with the aid of

MARBLE

BUST OF PAINE

At Last Granted a Place in Independence Hall by an Overwhelming Vote in Honor to Him.

JUSTICE COMES AT LAST

WHERE IT IS DUE.

(By Jas. B. Elliott.)

Honor be to those to whom honor is due.

Time is not ungrateful and the ages will, as a rule, recognize true merit and virtue.

Proof of such a declaration is offered by an article from the pen of James B. Elliott, of Philadelphia, secretary of the Paine Memorial Society, published in the July issue of Tomorrow which explains how a marble bust of Thomas Paine, once refused, was at last given place in Independence Hall. It reads:

The marble bust of Thomas Paine by Sydney Morse, now in Independence Hall, Philadelphia, was first presented to the city council Nov. 26, 1876. It was accepted by the Common Council by a vote of 40 to 2, one of the latter being a saloon-keeper. In secret council the motion to accept was lost owing to the violent speech made against the character of Paine by Charles Thompson Jones, who has since passed to the undiscovered country and public sentiment has changed, and the bust was accepted Sept. 11, 1885.

The story of the twenty-nine years' contest with pious bigotry and the final triumph by the persistence and perseverance of a few faithful members of the Paine Memorial Association is here briefly told.

"The evil that men do lives after them; the good is oft' interred with their bones."

Col. Damon K. Kilgore and Thomas Phillips, president of the Paine Memorial Association, presented the bust in behalf of the subscribers, and Charles Thompson Jones made the following speech, objecting to its reception:

I find great difference in speaking on this question from the fear that I may not do justice to the subject, but I hope I may be able to show the character of Thomas Paine to have been so treacherous to General Washington that not a member of the select council will vote in favor of the resolution. I pride myself upon my ancestry. My aversion to this man, or I may say my prejudice, was formed in boyhood days and from what I heard from the last generation of the American revolution in the neighborhood in which I lived, those who fought from pure love of country.

Mr. President, you are aware that the leading men of the revolution were divided in opinion as to the merits of the political writings of Tom Paine. Some contended that he did more harm than good to the cause and the pious, God-fearing portion of the community believed that this violent, vindictive man tried to retard the civil and religious rights that they were contending for, therefore religious people who hold in contempt him whom you propose to honor on this centennial year.

The French minister spoke of Paine in the most contemptible terms. Mr. Paine received great credit for articles he wrote against England during the struggle with that country; but it was of very little consequence to him on which side he wrote—that was his profession. It is not generally known that he was paid out of a secret fund, in addition to his salary as clerk of the Pennsylvania assembly, for which he received \$800 per year in continental money. He would not accept Washington's word, but demanded Robert Morris as security for his fees.

He went to France, after being found in intrigues against this nation, and was placed in prison and pretended to believe that General Washington was the cause of his imprisonment—the man who had been his benefactor. He had the audacity to say to him: "You have not served America more than disinterestedness or greater real nor more fidelity than myself, and I know, with better effect." He spoke of General Washington as Mr. Washington. He claimed to have sailed with Colonel John Laurens from Boston Feb. 1, 1781, for France, in the ship Alliance, and with the aid of

Benjamin Franklin obtained a present from the king of \$6,000,000 as a loan and a fleet of thirty sails would be sent to aid America. "Colonel Laurens and myself returned from Brest the first of June following with 20,000 pounds sterling and we arrived at Boston Aug. 25."

De France arrived with the French fleet and was afterward joined by Barras, making thirty-one sail in line. The money was transported in wagons from Boston to the bank of Philadelphia. It was by the aid of money and of this fleet and of Rochambeau's army that Cornwallis was taken, the laurels of which have been given to General Washington.

All of these statements can be verified by consulting the records of the historical society.

I think that I have shown the character of this man who has assailed the "Father of His Country," but a graver charge I have yet to make. He also wrote a bitter pamphlet against the Christian religion and the Holy Bible, in which he states: "The faith of Jesus Christ as told in the New Testament—the story taking it as a whole, as it is told, is blasphemously obscene." It speaks of the mother of our Lord as being debauched by a ghost, and further states that the Christian faith is built upon heathen mythology. Do you think, gentlemen of councils, that the marble bust of Paine should be placed in the Hall of Independence with Washington, Franklin, Jefferson and Robert Morris? I hope you will vote against it.

John Bickley of the Sixth ward said, "I don't think much difference. One man abuses the Father of his country, the other man upholds General Grant, whose administration, I think, was one of the most corrupt we have had since General Washington. They are both about the same stripe. I don't know if they are both Republicans. I know one of them made a speech at the Union League. I should like to amend the resolution by having a bust of John Bickley and the other man who upholds General Grant, whose administration, I think, was one of the most corrupt we have had since General Washington. They are both about the same stripe. I don't know if they are both Republicans. I know one of them made a speech at the Union League. I should like to amend the resolution by having a bust of John Bickley and the other man who upholds General Grant, whose administration, I think, was one of the most corrupt we have had since General Washington. They are both about the same stripe. 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Move onward.

Always strive to win.

Good character is everlasting gold.

Some men are wise and some are foolish.

Heaven is just where we happen to build it.

No use fretting about the past we must look to the present.

The wise man closes his fist before instead of after his money has gone.

Aim high but don't start to climb until you are certain you have a good foothold.

No matter how much we may deride superstition the most of us cling to a strong belief in the dollar sign.

The application of him who is for himself alone, though mounting upward, seldom gets above the ceiling of his chamber.

The church has begun to realize the folly of prayer and it now advises its members not to pray for anything contrary to the will of god.

There is always a natural explanation for all phenomena but orthodoxy prefers to grasp at the supernatural without giving the natural half a chance to assert itself.

Intelligent people have long passed that stage of thought wherein they are willing to accept a statement as being absolutely true simply because it comes from the Bible.

Truth in the eternal rock that stands between the tempestuous sea of anarchy and the desolate desert of an object slavery. In the establishment of truth, Free thought has rendered a yeoman service and the world will yet come to recognize its force and necessity.

Man was not made by Almighty fiat. He is but the idle sport of both Time and Space. Yesterday he was unknown. He is here today. Tomorrow he is forgotten. We toil and strive to transform some particles of matter into various shapes but nothing is created, nothing can be destroyed. Creation implies destruction and destruction carries creation with it. But little comfort can be derived by gazing upon the mystery and calling it religion.

The Blade would not, and it does not, undervalue human life, human effort and human aspiration. It would not mock the blind struggles of mortal man to put on immortality, to master the elements and extend the dominion of his knowledge. But those who assume that some deity made this solar system for our sweet sakes should consult a doctor of medicine instead of a doctor of divinity. The Christian scheme is a few tapers for heaven and a host of hoodlums for hell. How splendid?

NOW IT IS THE HEART THAT DOES THE THINKING

If the foolkiller has not wandered off and got lost, or if he is still attending strictly to business, or if he is not dead, he should hasten to New York for he is sorely needed.

An eminent scientist who has just landed in Boston after a long journey from many climes, brings to America the suggestion, the working hypothesis, that men and women do not think with their brains but with their hearts.

The function of the brain, says Dr. Joseph Simms, for that is the eminent scientist's name, his address being New York, is to simply heat the body. The heart does all the thinking. He asserts, by way of proof, that all the great men of

world have been found to have small brains and great hearts. According to his arguments, the imbeciles and idiots are inversely endowed. Moreover, he declares, human beings in the frigid zones invariably have big brains and those in the torrid zones little ones. Ergo, says the eminent scientist, the brain is the parlor stove of the human economy.

Much older than this theory advanced by this eminent scientist is that of the Chinese that the belly is the seat of the thinking apparatus. Partly by Chinamen enjoy honor and distinction in the wider world the wider their views of life and the larger their philosophy. Julius Caesar was no Chin but he loved to have about him men who were sleek. They were of better company and their opinions of greater value than those of the "lean and hungry" kind. The ancient Greeks held that the liver was the seat of the human emotions and the same theory prevails among the modern Britons whose devotion to the liver pill is one of the most interesting phenomena of recent culture. No well-regulated Englishman approaches the duties of the day without having made an offering from the pill box. The choleric quality of his thoughts and actions are but a logical sequence.

The number of our public men who, according to the general belief, think with their lungs, or at least appear to think best and most rapidly when their lungs are in good working order, is exceedingly large and they are rapidly increasing. They may, however, be exempt from the general law. In all deference to the eminent scientist this is a matter upon which a judicious person finds it difficult to generalize. Nor can it be a matter of first rate importance. It is a melancholy fact that there is so precious little real thinking done nowadays, and that little is of so doubtful excellence and utility, that it matters not a great deal which particular organ of the body is chargeable with the job.

One thought suggests itself however, that is if the heart is the seat of thought, how can the spirit, or soul, be capable of thought after its separation from the body when it must be minus a heart to think with?

Now let the Christian world make answer. The job is not of our creation.

REINCARNATION OF SAM JONES

Our readers will recall that some weeks ago we announced the arrival of an English preacher in New York, imported by John D. Rockefeller for the purpose of preaching in his church, and that this imported evangelist, known as C. F. Aked, declared that his particular mission was to reform the American people and declaim against tainted money.

Since his embarkation and disembarkation on American soil he has sought by various methods to make himself a general object of attention. He overstepped the bounds of both reason and propriety and although he proposes to conduct the New Jerusalem special from the Church of the Holy Kerosene, on Fifth Avenue, New York, his cash fare charges consist of the use of slang and unadulterated lying against the cause of Free thought in England.

Either he is trying to get through on a bluff or he ought to be tapped for the Willies. Like numerous others of his countrymen he foolishly imagines that Americans know so little of the doings of the English people that he can deliberately lie about them and expect Americans to believe him. He forgets that Americans are a reading people and they are as well posted upon the trend of religious and political events on the other side of the big pond as many Englishmen and more than some.

True to his sacred calling and following the natural proclivities of the cloth he seeks to regulate his hearers by assuring them that "Secular Secularism." Does not this reverend blatherer know that the National Secular Society of England has just closed a successful conference and that Secular lecturers are still scouring the country? Does he not also know that as a result of the Secular agitation in England the nonconformist church party has forced an election bill through parliament having for its object a separation of the mesalliance of church and state and the complete secularization of the schools? Are these to be taken as evidences that "Secularism is dead" or, that while the reverend fakir may not have deliberately lied he is powerful reckless with his handling of the truth. These events are both recent and successful. True, in the course of existence, Secularism and Secularists and Secularist leaders may die, but the cause they championed and stood for cannot die because it is purely of this world and must exist coeval with it.

But Mr. Aked gives himself dead away. Continuing his discourse he said, "Today the best Christians are the best Secularists." This is a admission that Secularism was a blessing to man, kind, is still a blessing to all who will receive it, and that the Secular teaches of all nations and empires have been and are still the true saviors and emancipators of the race. This acknowledgement is evidently come from him in an unguarded moment. It is a complete answer to all the criticism offered against the Secular cause by the church and the advocates of the Christian religion. It is a verdict from which the church has no right to appeal and the workers in the Free thought cause in England and on this side of the ocean are willing to take Mr. Aked at his word.

In regard to his slang he is a rank imitator. There is nothing original about him. He has evidently been a close student of the Sam Jones variety of Christian vaudeville and he falls into the habit easily and readily. At a recent Chautauque meeting Mr. Aked made a speech and in the reports of that speech he is quoted as saying:

"A young man's religion is but the same as that of his maiden aunt. As soon as a preacher learns that there will be people in his congregation who don't wear bonnets."

"In American most of your hymns are doggerel. You are still singing trash in many of your churches. There are any number of beautiful hymns, but you don't dare use them. They are too liberal, too free, too human. Your hymnals are rubbish because you are afraid to use the beautiful religious poems which your own writers have given to the world."

"As for the every-day Britisher, from the time he rises in the morning from his bed, after taking two little liver pills (made in America) he uses American products. Is it any wonder that we Britishers are hearing the saying that America is founded on the north by the Aurora Borealis, on the south by the Antarctic Ocean on the east by the rising sun, and on the west by the Judgment Day."

Such a choice collection takes the gilt edge off Mr. Aked's vocabulary. It is true that many a young man refuses to accept the religion of his maiden aunt, also his married relatives of the feminine variety. It is also true that many a young man refuses to accept the religion of his mother and father and this is coming closer home than Mr. Aked probably suspected. In this principle lies the secret of the world's great progress for if every child had stuck to the religion of its parents for the past few centuries we would not know Free thought even in this day. But Mr. Aked evidently has an eye to business. He wants the young men to understand that they can enter his church ad libitum and not be compelled to subscribe to a ready made creed. He wishes them to understand that they can have any old kind of a religious belief so long as they creep into his church edifice and ship in liberally when the plate is passed round. He knows that pondpounders pay better than bonnets so far as the cash end of the business is concerned.

In the second paragraph above quoted Mr. Aked attempts to rise into the realm of spiritually after such a material suggestion concerning the young men. He denounces American hymns as doggerel. This may be taken to mean that they are entirely too stagey, open-house, as it were, and manifest too little of that devotional feeling which the cut and dried theologian, with an eye to business, prefers to see among his congregation. Declaring that the church hymns of America are entirely "too liberal, too free, too human" he belies his argument about secularism creeping into the church for the good of Mr. Aked and his tribe. If the "best Christians are the best secularists" as Mr. Aked has stated, then how could it be possible that the American church hymnal is "too liberal, too free, too human"? Secularism stands for liberality in all things. Secularism is the old guardman of freedom. Secularism is the unimpeachable of humanity. Evidently Mr. Aked should have a more concrete idea of what he is saying than to use such phrases as "too liberal, too free, too human" to mean things to different audiences.

As for the third paragraph the joke has become too stale to deserve comment. It has been old enough to vote for nearly fifty years. It may be that Mr. Aked is like unto the Irishman who kicked the first Jew he met on the street because he had not heard that the Jews killed Christ before "yesterday."

WHAT MEN DO NOT KNOW

ABOUT THE SOUL

The human soul is likened unto an oyster.

Once let a man determine upon making an ass of himself and he will go the full limit.

It is, perhaps, as well that he does, for there is no use in doing things by halves. If a man desires to acquire fame he should strive to attain it. If he wants to become a fool he is his own business.

Not so very long ago a coterie of Bostonian doctors pretended to have weighed the soul. Understand they did not actually have the soul on the scales and know it was a soul but merely guessed at the subject because they found a difference in the weight of a living and a dead body. The shortage was held to be the soul and its departure from the body accounted for the loss in weight. The Blade suggested at the time that these religious scientists had allowed themselves to fall into a bad case of Jinx-jinx, but we are now confronted with a case of worse daughdoodishness by a musician of Mt. Vernon who claims that he can photograph the soul and furnish the world with a pictorial facsimile of that alleged portion of man that is destined to either sing hallelujah through all eternity or get toasted on a gridiron.

Could such an experiment be successfully made it would be worth the trouble. Materialism would thus be silenced. It would cause the Christian religion to stand pat on every psychological proposition upon which it has been foundering for fifty years or more. It would be a full and complete answer to all Free thought argument. When the photograph has been made the Blade will purchase a copy, if it has the price, have a cent made, publish the picture in its columns and renounce Free thought as a sham and take to preaching. In any event there would be more money in it. But the Blade is not uneasy about having to fulfil such a contract for it is dollars to doughnuts the photograph will never be produced any more than the musician could photograph a musical note or a discord as it came from an instrument.

In another column the Blade publishes a copy of the dispatches which tells of the proposed undertaking. The statement made by this New Englander is enough to disclose what he is. Just as politicians will profess a religion which they do not believe and for which they have no personal use, for the sake of preferment and gain so we presume, this musician is in need of pupils or wants a fat job in some

church and he is playing a strong hand in the hope of landing.

No, dear readers, as the soul cannot be weighed, neither can it be photographed. The reason is plain. There is no soul to weigh or photograph. If there were such a thing as a soul the beef trade would have got a corner on the market and made them into sausage meat long before this. The soul has no more real existence than Christian charity. Both are merely expressions for rhetoric and speech making.

The plan proposed is to photograph the soul just as it leaves the body. At the same time the professor of music declares, in an interview, that an angel comes and removes the soul from the body, so we presume that it would also be possible to get a photograph of the angel while in the act so that a faithful record of the transaction would be made and by these means two birds would be killed with one shot for it would also prove the existence of angels as well as souls. To snap the camera on the angel would be just as easy as snapping it on the soul and we offer this as a suggestion worthy of consideration. If a plate of the entire sentence can be made it will be worth money to the person making it.

Proceeding further with is folly the professor attempts to give the soul both form and substance, describing it as "oyster like" and "meaty" but we opine that if there is any oyster connection with this subject it is the Mt. Vernon musician.

DON'T BE A RIP VAN WINKLE.

If we are to win in the great intellectual struggle the friends of Free thought must wake up.

The day, the hour is at hand when we must cease to be modern Rip Van Winkles and refuse to sleep when we ought to be active awake.

Never at any previous stage in the world's great history have the people been so better prepared for a loosening of the ties that have held them bound to orthodox creeds. All along the line there is a general and wholesale disposition to abandon the creeds of Luther, Calvin, Knox and Wesley and as these represent the so-called nonconformist branches of the modern Christian church, the result may be readily determined. We never, or seldom hear of the intense discussions upon the alleged infallibility of the Bible that marked a generation ago. The very doctrine seems to have been dropped even by the advocates of religion save in a few isolated instances where self-interest still controls and governs the individual. The people are now reaching with both hands for material institutions which still guarantee individual consolation without the pains and penalties imposed on honest thought by religious pretension, and they are demanding an instruction upon a purely secular, a purely human basis as distinguished from the theological bent.

The proper question we should each ask ourselves is "What are we doing?" There we are playing in the fog of human redemption. Shall we permit others to fight the fight, and then demand a share of the honor and glory that comes with every new victory? We have to deal with live issues. It is useless to fight that which is dead. The Christian forces have all surrendered, they are partaking of the humanity of the age and we need not send a recruit for them to capitulate. That has already been done but it is the Free thought movement that brought about this wondrous change and we must prevent the advocates of superstition from stealing the glories of the conquest.

Are you awake, then, to the situation? Are you a modern, intellectual, Rip Van Winkle? Such character don't pay in these days. The world wants willing workers and positive thinkers. Action and thought are necessary to accomplish the desired result. We must make the concern of one the concern of all. Coffee-coolers don't win battles. These are won by the men brave enough to take a position on the firing line. There we are, up to real work, effective work, valuable work. We must develop the world in leagues of love, order and progress. This is a practical secularization of the race. It eliminates theology from every calculation. It presents the cosmos in a new and different light. But, friends, the cause needs you and your help. It is easy for a man to glide down the stream of popular opinion, but it requires courage to breast the current and swim up the stream. Every agent Free thinker is doing this right now. By so doing he makes of himself a desirable citizen.

Having read this far keep right on. We want to tell you now that the Blade needs your help. It is conceded by all to be the best Free thought paper in America for the cost of the subscription. In spite of this it is practically at a standstill. We need more original contributions to its pages. To get them we must have the financial means necessary to pay for them. Many of the old stand-bys have neglected writing for it. If they continue the oldest they others must and ought to be secured. Originally it is needed to make it go. The editor struggles on in an effort to do his share. How well his readers alone must judge. If we can double our subscription list we can afford to get the right kind of help. Do you think the Blade is worthy of this support? If you do be generous enough to say so and then pitch in and help. If not be candid enough to declare it. To help the Blade need not take a penny from your pocket. Try and get it from the other fellow. A little talk, a little persuasive argument on your part will be all that is necessary. Make yourself an agent for the Blade and believing it to be a good thing push it along.

Don't be a Rip Van Winkle!

Nobly but a Pope of Rome could never receive ministerial advice from a phantasma—but it was necessary as the Pope wanted to shift a portion of the responsibility.

